

Bhagavad Gita



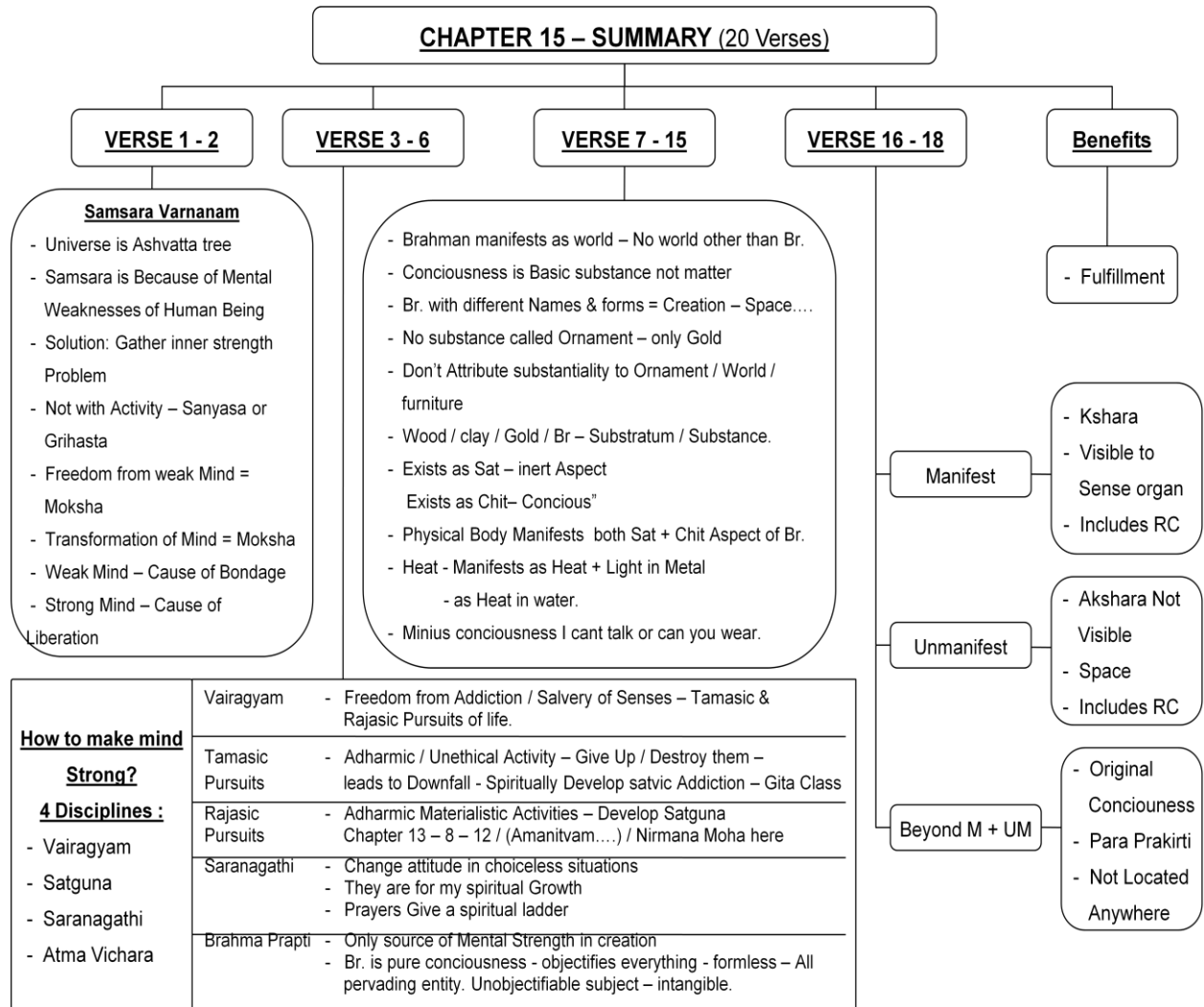
PURUSOTTAMA YOGA

(Realization of the Ultimate Truth)

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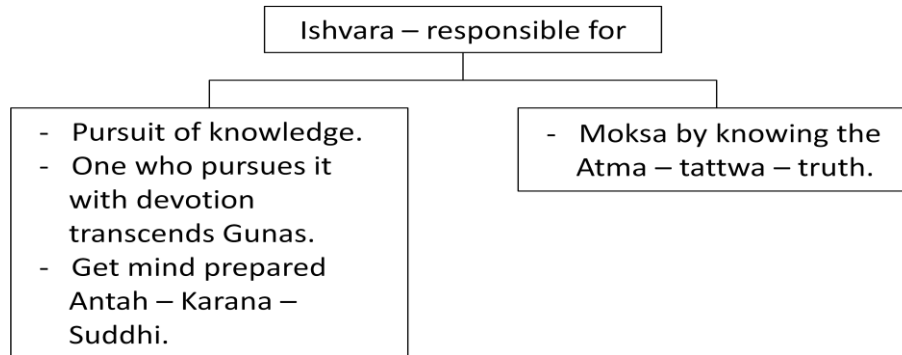
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SUMMARY



INTRODUCTION :

a)



b) What is Moksa?

- Freedom from Samsara, insecurity, self-dissatisfaction.
- Samsara is erroneous knowledge about reality, caused by ignorance of self.
- This chapter teaches Sarvatma Bava – everything is the self. Jagat is Ishvara.
- World is projection on the infinite and endless painful experiences are caused by our own misapprehension of the reality.
- **Chapter 13 :**

Knower of the field minus field of experience = Pure Awareness.

Kshetrajna – Kshetram = Pure Chaitanyam.

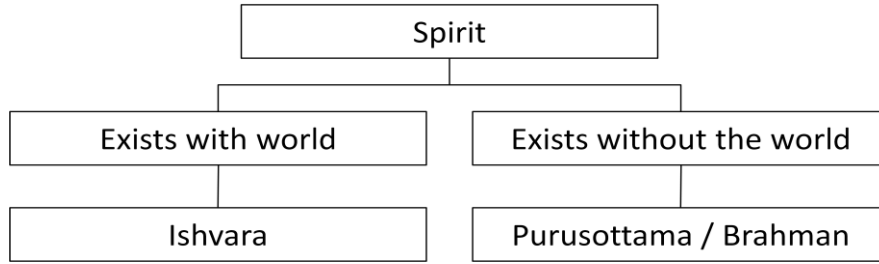
Spirit – Purusottama	World of Matter
<ul style="list-style-type: none">- Ever nondual.- Infinite, beyond time.- Imperishable, changeless.- Substratum.	<ul style="list-style-type: none">- Ever changing, inert.

- World (things & beings) mixture of spirit + matter.
- Different Jivas because of difference in matter (Gunas of Prakrti).
- Spirit functioning is one.

What is the Nature of Spirit?

Process :

- Go from known (Samsara) to unknown cause (the Spirit).



Verse 1 :

श्रीभगवानुवाच

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम्।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १५.१ ॥

They (wise people) speak of the indestructible Peepul Tree (Ficus Religiosa) having its root above and branches below, whose leaves are the Vedas ; he who knows it is a Veda-knower.

a) Asvattha :

- Banyan tree.
- That which will not stay tomorrow.
- Changing all the time and perpetuates by its seeds.
- Compared to Samsara, which is not there in the same form tomorrow, Root – Brahman, Adhishtana, never undergoes any change.
- Samsara manifests in waking and unmanifests in sleep.
- Samsara ends when root is removed. Otherwise it is Avyaya – imperishable.

Samsara	Tree
1) Root : - Brahman invisible.	1) Roots : - Tree stands because of invisible Roots.
2) Root is Brahman, inferred existence. - See effect (Karyam) Samsara. - Karanam – inferred	2) We have cognition, root exists – Asti iti buddhi. - See effect the tree. - Karanam – root inferred.
3) Cause of Samsara is beyond time and space which is not known to me. - Worlds roots are hidden in the seer, divine consciousness.	3) Trees cause beyond time and space, hidden in the Root.
4) Samsara exists till its root – ignorance exists. - Maya sakti – is the Mula shakti, the Root which is above means subtler than time. Sakhas : - Physical and subtle elements are branches – below within time and space.	4) Tree exists as long as Root exists. - Tree is unmanifest in seed.
5) Leaves = Vedas – chandamsi perpetuate samsara as they provide knowledge of the means and ends connected with rituals. - Karmas sustain samsara. Vedanta destroys it. - Punya – papa of Jivas cause his world to manifest.	5) Leaves of tree are protective covering and source of vitality.
6) Samsara can be destroyed by knowledge and detachment (Axe) because cause is ignorance. - Root is myself and effect is myself. - Then there is no longer identification with one physical body. - Remove Atma Buddhi from Anatma (not – I).	6) Tree can be felled and then the root is dug up.

Katho Upanishad :

ऊर्ध्वमूलोऽवाक्शाख एषोऽव्ययः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

Urdhva-mulo-'vak sakha, eso-'svatthah sanatanah,
Tad-eva sukram tad Brahma, tad-eva-amrtam ucyate,
Tasmin - Lokah sritah sarve, tadu-natyeti Kascana. Etad vai tat ॥ 1 ॥

This is the ancient Asvattha-tree whose roots are above and branches (spread) below. That is verily the Pure, that is Brahman, and that is also called the Immortal. In that rest all the worlds, and none can transcend It. Verily this is That. [II – III – 1]

Yah tam veda sah vedavit :

- The one who knows this tree is a knower of the veda.
- Brahman the substratum of samsara is you. Samsara is Mithya, Root is Satyam.
- Entire chapter is elaboration of this 1st verse.

Gurudev :

- Vedas indicate the one eternal principle from which all the experiences have sprung up. Neither pure science or pure devotion can achieve the truth of perfect knowledge.
- Knowledge is perfect when we know truth of
 - a) Of the things here
 - b) Of the things hereafter
 - c) Finite
 - d) Infinite
 - e) Created
 - f) Creator.
- Above constitute knowledge of perishable and imperishable and one who knows is Vedavitu.

Verse 2 :

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः।
अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके॥ १४.२ ॥

Below and above are spread its branches, nourished by the
Gunas ; sense-objects are its buds ; and below in the
world of men stretch forth the roots, originating action.

Tree	Samsara
a) Branches <ul style="list-style-type: none">- Prasrtah – Extended- Adah – Downward- Urdhvam – Upward Leaves : <ul style="list-style-type: none">- Protect and sustain tree.	a) <ul style="list-style-type: none">- Extended – Manushyas- Down – Animals- Up – Celestial being- Indra, Brhaspati Prajapati Brahma. (Not destroyed by Desire, free from Samsara). Guna Pravrdhah : <ul style="list-style-type: none">- Nourished by Gunas.- Because of Gunas, there are Karmas, and because of Karmas, one acquires bodies.
b) Nodular buds (Shoots) : <ul style="list-style-type: none">- Potential Branches.	b) Visaya Pravalah : <ul style="list-style-type: none">- Sense objects.- Desiring these one gains new body.
c) Tap root	c) Root = Brahman + Maya power.
d) Secondary root	d) Adah Ca Mulani : <ul style="list-style-type: none">- Binding Karmas.- Karma anubandini (Unfavorable karmas waiting to manifest).- Karmas born of Raaga – Dvesha gives Adrsta – Phalam- Anusantatani – Spread everywhere, keeps samsara alive. Brahman / root – satyam : <ul style="list-style-type: none">- Everything else – mithya, dream.

Gurudev :

- Tree represents life and its manifestations.
- Branches spreading up and down also indicate flow of life (tendencies) in the individual going up and down.
- Gunas are psychological tendencies which nourish the values in a person and make him go up or down.

- In the presence of an object (buds) our tendencies revolt against higher concepts.
- If the main root is lost in absolute reality, the secondary roots (vasanas) loose their efficacy. If the tap root, samskaras are rooted in the world, then it is a life of earning and spending.
- How do we annihilate the tree and experience pure source of all manifestation?

Verse 3 + 4 : Important Verse

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा।
अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १४.३ ॥

Its form is not here perceived as such, neither its end, nor its foundation or resting-place ; having cut asunder this firm-rooted Peepul-tree with the strong axe of non-attachment.

ततः पदं तत्परिमार्गितव्यं यस्मिन्नाता न निवर्तन्ति भूयः।
तमेव चादं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ १४.४ ॥

Then that Goal should be sought for, where having gone none returns again. I seek refuge in that primeval Purusha from which streamed forth the ancient Activity (or energy).

Tree :

- Nama Rupa.
- Has no existence of its own.
- Has existence only in the presence of invisible Root.

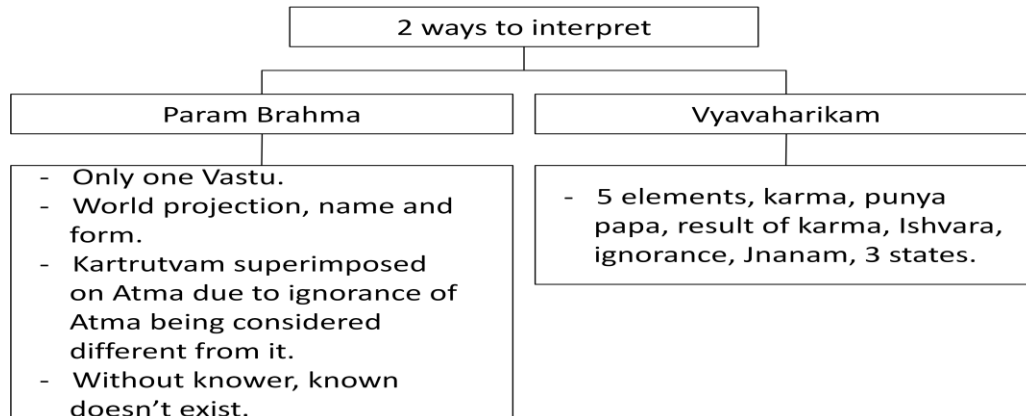
Samsara :

- Experienced but non-existent.
- No independent existence without the invisible conscious principle behind it.

Sruti's Aim :

- To show Samsara is Mithya and to show Satya chaitanyam upon which it is based (Karanam).
- Samsara appears to be real and its root is invisible chaitanyam. Everything is superimposed on satyam chaitanyam.

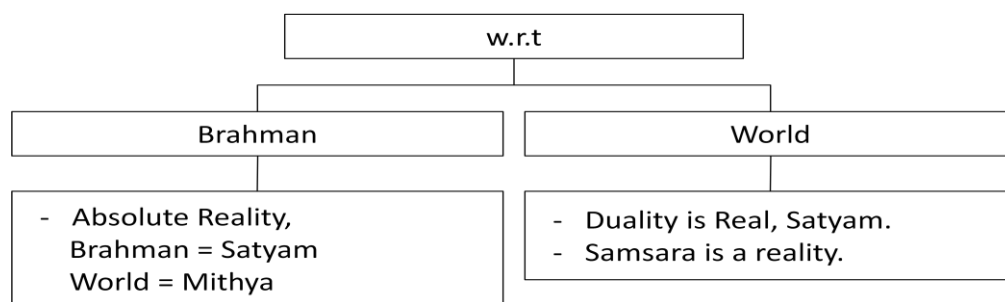
a) Na Rupam Asya iha tatha upalabhyate :



b) Nan ca Adih na ca samprathistha :

Gaudapada :

- That which did not exist before and that which will not exist later, does not exist now.
- Before pot was born – it was not there.
- After it is destroyed – it is not there.
- In between it seems to exist but really doesn't exist.
- Pot on enquiry reduces to pure Consciousness. It is erroneously projected on Brahman.
- From the Standpoint of Brahman, world is superimposed on Brahman and has no beginning, no end, nor any being now.



How can samsara be negated?

- By seeing its true form.
- **Drsta Nasta Svabhava :**
As we are seeing it, it is gone.
No being of its own.

- Body born in time – Samsara not born. Creation goes from manifest – unmanifest – manifest cycle. It has no beginning and no being of its own. It keeps changing and disappearing.

c) Suvirudhamula :

- Well rooted in ignorance.
- Everything uprooted by time.
- Ignorance uprooted by knowledge “Jnana”.

d) Asanga – Sastra :

- Axe of detachment.
- Aham and Mamakara is the sword.

Verse 4 :

a) Tat Padam Parimargitvayam :

- Proper enquiry is to be done with sastra.
- Equating Brahman the cause of creation, with the self.

b) Axe strengthened by Viveka and Strengthened by Purusartha – Niscaya :

- Firmness is required with reference to the goal – Purusartha.
- Desire to be free = Moksa.
- It is converted to desire to know - Jingyasa.
- Moksha is in the form of knowledge.

c) Repetition :

- Abyasa is required in discriminating self and non-self, until samsara is gone.

d) Avyaya :

- Samsara is relatively imperishable.
- We must negate the tree of Samsara - Anatma and see what is Atma.
- What is the meaning of Tvam – you?
- What is that knowing which there is no return to samsara?

e) Yasmin Gata Na Nivartanti Bhuyah :

- Those who have reached Sat – Chit Ananda Brahman – do not return again to Samsara.

f) Adya :

- One who is in the beginning of creation.
- Clay was there is the beginning before pot.
- Purusa was there before creation of Jagat.
- It is a conscious being and a complete being.
- The person who obtains in this body is the unborn person that was there before creation.

g) Prapadye :

- To that Purusa – Ishvara Jiva surrenders.
- When the surrender is complete, ego drops and only the Purusa – Absolute I is there. (Ego I is only a reflection of that Purusa).
- False person attached to Body / Mind / Intellect is negated and attached to Real Purusa – Unborn who Existed before creation.

h) Pravrttih Prasrta :

- He is the one from whom the creation is sent forth. Surrender to him and enquire into oneself.
- Enquirer surrenders to the creator, purusa, from whom everything has come.
- Who seeks the Purusa?

i) Na Nivartanti Bhuyah :

- The end they gain is from which they do not return.

Gurudev :

- Tree of life is the entire field of manifested life through Body / Mind / Intellect / Perceiver / Feeler / Thinker and nonapprehension of causal body = Asvatta tree in totality.
- Tree of life springs from ignorance of reality (Avidya) and ends in realisation of the self (Vidya).

- It exists only so long one has desires + Vasanas.
- World of matter is inert, insentient.
- When Consciousness is withdrawn from the Body / Mind / Intellect vehicle, its perceptions stop.
- This clutching off the Consciousness from inert matter = Detachment.
- Contemplate on the higher – the source from which the tree gets sustenance and nourishment.
- When Consciousness is retired from extrovert pursuits, intellect is consciously turned inward, in attitude of love and surrender, the Goal is reached.
- Halt the manifested life and seek the source of life.
- What is the primeval Purusha and how one is to conceive this is theme of entire chapter.

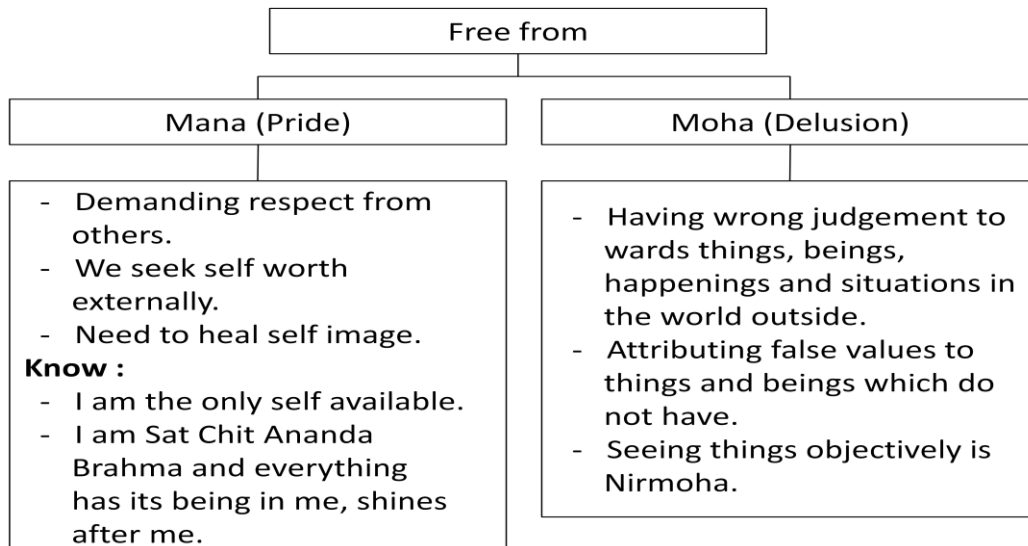
Verse 5 : (Important verse)

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः।
दृढैर्विमुक्ताः सुखदुःखसंज्ञैः गच्छन्त्यमूढाः पदमव्ययं तत्॥ १५.५॥

Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the Self, their desires having completely retired, freed from the pairs of opposites – such as pleasure and pain, - the undeluded reach that goal Eternal.

- Who is the Adhikari, who can gain this end?
- What qualifications are required to reach Bagawan?

a) Nirmanamoha :



b) Jita – Sanga – Dosas :

- What is attachment?
 - Any object without which you feel incomplete is one to which you have sanga.
 - Seeking joy derived from contacts with sense objects.
- How can we conquer attachment? Jita?
 - By enquiry – cognitive battle.
 - We do not know all things we are attached to, when we loose them, we realise.
 - All attachments are only thoughts. Aham gets attached to – obsession, infatuation, are all thoughts which are binding in nature.
- By proper enquiry, one gets mastery over attachment.

c) Vinivrtta Kamas :

- Desire is function of intellect.
- When binding desires have gone, Desires are at rest.
- Vinivrtta means nothing remains when desires go. (Like smell of onion / garlic / in the hand).
- Outgrowing is real giving up, which is sannyasa.
- When desires go, mind becomes still.

d) Adhyatma Nitya :

- Ever dwelling in the self.
- To be free from Kama, one has to be committed to seeing the nature of oneself.
- Dropping desire creates a vacuum and unhealthy desires creep in.
- Something more compelling, occupies more and more of ones time. One becomes a seeker.
- Achieved by Sravana, Manana, Ninidhyasana.

e) Dvandaii Nirmukta :

- When body comes in contact with sense object, mind experiences result of contact – pleasure or pain.

- One must learn to be free from opposites – Sukham and Dukham.
- In all pleasant and unpleasant situations, enjoy mind capable of facing facts.
- One should not cater to whims and fancies of the unsteady entity called the mind.

f) Amudhas :

- Not deluded anymore....

g) Tat Avyayam, Padam Gachhati :

- Undeluded gain the eternal goal.

Gurudev :

- Philosophy must be lived and practiced. It is fulfilled when we experience the promised goal.
- 5 disciplines, reeducation of vehicle of life to enjoy life of supreme fulfillment.
- Need to cultivate character to receive the knowledge.
- Human mind exists only in the positive contemplation of objects, can't remain in void.
- To avoid evil of attachment, mind should live in a spirit of contemplation upon the self.

Miserable Man	Divine Man of Realisation
- Consciousness expressed itself through matter vestures.	- Consciousness gathered from the mind and experienced itself.

Verse 6 :

न तद्भासयते सूर्यो न शशाङ्को न पावकः।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ १५.६ ॥

Nor does the sun shine there, nor the moon, nor fire ; to
which having gone they return not ; that is My Supreme
Abode.

Limitless abode of Isvara :

a) Dhaman / Pada :

- Place you go after leaving this world.

b) Na Nivartante :

- In Moksa, people do not return.
- Heaven – people go to and return.
- Knowing this, they become Brahman.
- Going is figurative, upacara.
- What is that Dhama – place?

c) Na tad bhasayate suryah, na sasankona pavakah :

- It is of the nature of light and blocks other lights of Sun, Moon, Fire.

d) Parama :

- It is limitless, Conciousness, illumines the mind and the mind through eyes illumines the Sun, Moon, Stars, fire, lightening.
- It is the light of Conciousness by which alone we become aware of all our experiences.
- Object cannot illumine subject.
- Subject and object can't be same.
- Conciousness lends existence to the mind, senses and the world.
- To realise this supreme Conciousness is supreme goal of Geeta.

e) Na Nivartante :

- Everything is myself as Conciousness – so no question of returning.

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. [II – II – 15]

Mundak Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 10 ॥

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light.
[II – II – 10]

Svetantara Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १४ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 14 ॥

The sun does not shine there; neither the moon, nor the stars. There these lightnings shine not - how then this fire?
Because He shines, everything shines after Him. By His light all this shines. [Chapter 6 – Verse 14]

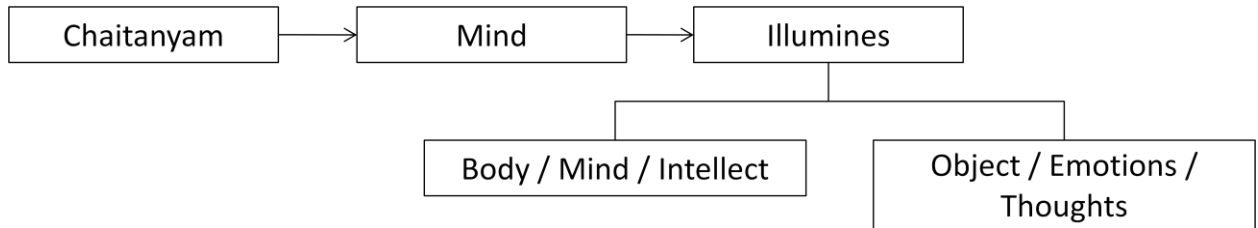
f) Na tatra suryo bhati, na chandra tarakam, nema vidyoto bhanti kuto yam agnih?

- Chaitanyam – Sarva Avabhasaka.
- Illumines everything.

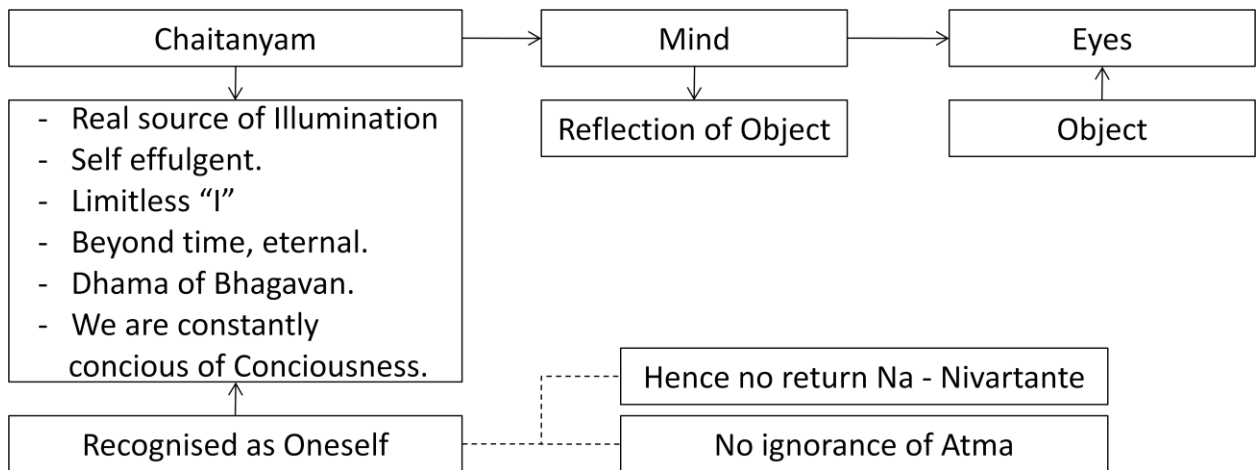
Process of Knowledge :

- Contact of eyes with objects brings thought form – Vritti.
- Vritti is illumined by Chaitanyam.

(I)



(II)



- With self ignorance – Karta / Bogta will be coming and going (Egocentric life).
- This is the state of perfection reached upon transcending the agitations of the mind and intellect.
- It is the unconditioned self.

- Jeeva is the individuality undergoing repeatedly birth and death.
- Subtle body changing physical equipment seeking fresh fields for its expression and expansion is process of birth and death.
- Why do we say that those who go to the abode of Bhagavan do not come back?
- Going means leaving, why gita says you go to abode of Bhagavan and there is no leaving?

Verse 7 :

ममैवांशो जीवलोके जीवभूतः सनातनः।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth.

- They do not come back because they are himself.
- **Going means :**
Recognising the self to be the Lord.
- **Jiva :**
 - Amsa of Bhagavan.
 - Not another entity.
- **Jiva Loka :**
 - World of a Jiva.
 - Karta, Bokta with respect to one Body.
 - Atma assuming status of Jiva.

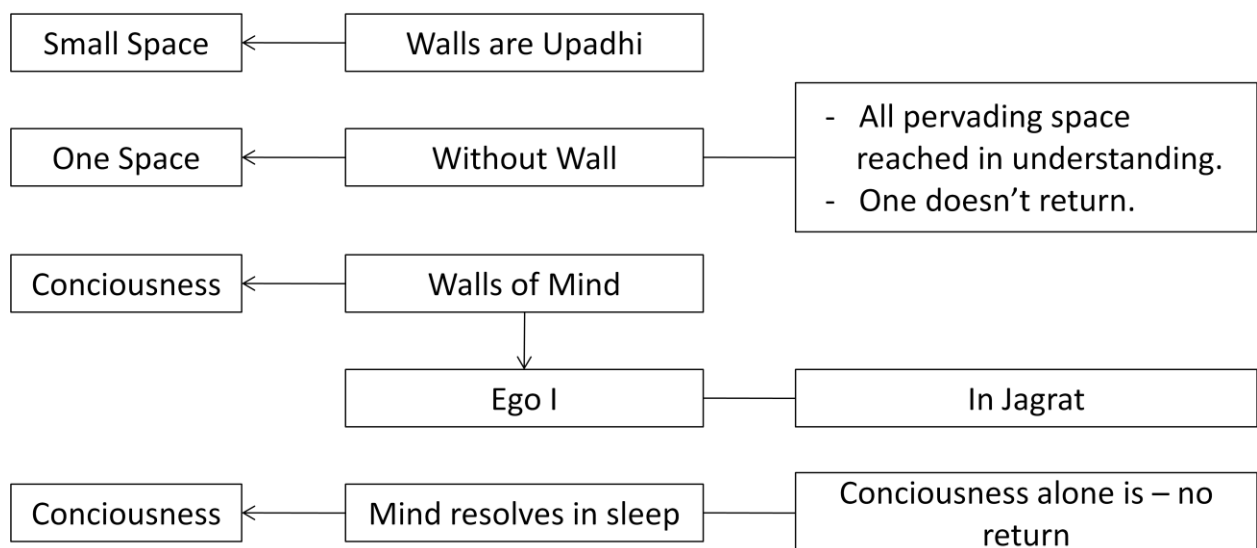
The Amsa is like a Reflection :

- Like reflection of one sun in many waters.

- Appearance of many suns.

Appearance - Reflection	Sun
<ul style="list-style-type: none"> - Depends on Sun - Jiva - totality of Sun seen not part. - Mithya - Subtle body is Loci of Agent – experiencer for Paramatmas reflection. - Agency is only a notion, not an entity. - It exists as long as mind exists and is ignorant. - Agents many. - Notion of being an agent is illumined by Atma. - Sense of agency comes and goes. 	<ul style="list-style-type: none"> - Independent. - Ishvara. - Satyam. - In sleep, agent is gone. - Where did the agent go? - It resolves into Conciousness. - Therefore we say agent – Ahamkara – is Mithya. - Conciousness into which it resolves is Satyam. - Pot – resolves into clay (Material Cause). - Agent – Resolves into Conciousness (Material Cause). - Atma is substratum of agent. - Hence Jiva exists for eternity given Satta existence and Sphurti (Manifestation) by Atma. - Atma one. - If it is Nature of self, agency can't be given up. - No agency in Atma. - In the wake of this knowledge, all the experiences of Samsari become one with Atma and there is no return.

Amsha is like space limited by an Upadhi :



Jnani :

- Upadhi remains, called Jiva.
- Jeevan Mukta.
- Knows he is not the Jiva and all Jivas are in him as Consciousness.
- Self of all, free from everything.
- No more Prarabda after body falls, as he is aware of his nature.
- Limited entity alone can form association with another object in the same order of reality.
- By ignorance – 2 setups established, Satyam – Mithya



- Jiva / False
- Realises, he is reality of everything.
- Ignorance can only go – not come back.
- Those who know the reality of the self, the ego, never come back (Nivartante).
- If Paramatma has parts – he will also disintegrate.

Part	Part - With Knowledge
- Apparently seen because of ignorance, and Upadhi.	- It is one whole, Poornam Adha. - Once we recognise Bagavan is Atma, we are the whole. - Once you understand Bhagavan as Atma, sense of agency and enjoyership goes and having reached – abode of Bhagavan, you do not return.

- Once they realise I am timeless Brahman, there is no returning, no Amsa, there is only one Vastu.
- As long as Prarabda Karma is being exhausted, Body / Mind / Intellect seemingly enclose Brahman.
- When body falls, there is only Brahman.
- Knowing Atma is not an agent or an experiencer, Satyam, Jnanam, Anantam Brahma, you are not affected by limitations of Body, Mind.

- Upadhi concepts helps to understand Brahman appearing as Karta / Bokta / Samsari.
- Nature of Ananda unsullied.

Gurudev :

- With reference to given mind – intellect equipment, infinite light of Conciousness playing upon it is considered by the ignorant as finite, limited.
- Reflections of moon in bucket rise and fall, shake and travel.
- Egocentric Jeeva born out of Conciousness playing upon a subtle body suffers limitations.
- Ego changes with Joys and sorrows, knowledge and ignorance, peace and agitations, the essential nature of Conciousness that sparkles in our heart is eternal Conciousness is the eternal Jiva in the world of Jiva.
- What is the function of the spark of Conciousness?
- It vibrates the entire body with life.
- Renders existence possible.
- Maintains by its mere presence the pure faculties and mental capacities.
- Power of seeing, hearing, feeling, thinking belong to Conciousness and not to sense organs or mind.
- This conditioned self is experienced as ego, an imaginary portion of the indivisible whole.

Verse 8 :

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५.८ ॥

When the Lord obtains a body, and when He leaves, it He takes these and goes (with them) as the wind takes the scents from their seats (the flowers).

- Jiva is a seeming Karta, Bokta but not subject to birth and death because essentially he is Paramatma.
- Status of being a Jiva is a superimposition on a given mind – intellect equipment.
- Only the condition of being a jiva goes away.

How Jeeva acquires a body?

- Jeeva the subtle body obtains from time to time a gross body to exhaust the fructifying Prarabda karma.
- From the time it enters the body till it leaves, it retains the sense organs and the impressions.

What departs the body?

- Subtle body consisting of 5 senses + mind.
- It operates when Jiva is identified with the body.
- Jiva assumes a subtle form and travels as in dream.
- Karsati = Draws to himself.
- This Karta Bokta Jiva leaves like the wind takes molecules of fragrance (Aroma) from the flowers. The Gross body bereft of its subtle body is called the dead body.
- The subtle carries the aroma senses – mind – and intellect.
- Light which illumines the individual Vasanas is called the Jeeva. It is the Lord of the body, Ishvara.

Verse 9 :

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ १५.९ ॥

Presiding over the ear, the eye, the touch, the taste and the smell, and also the mind, He enjoys the sense objects.

- Who experiences the sense objects?

Jeeva :

- A part, reflection of Narayana, the subject is the one behind all sense organs and mind, Adhishtana who is the experienter.

Rope	Snake
<ul style="list-style-type: none">- Reflected Consciousness- Part of Ishvara- Agent experienter	<ul style="list-style-type: none">- Sense organs- No Reality without Reflected Consciousness

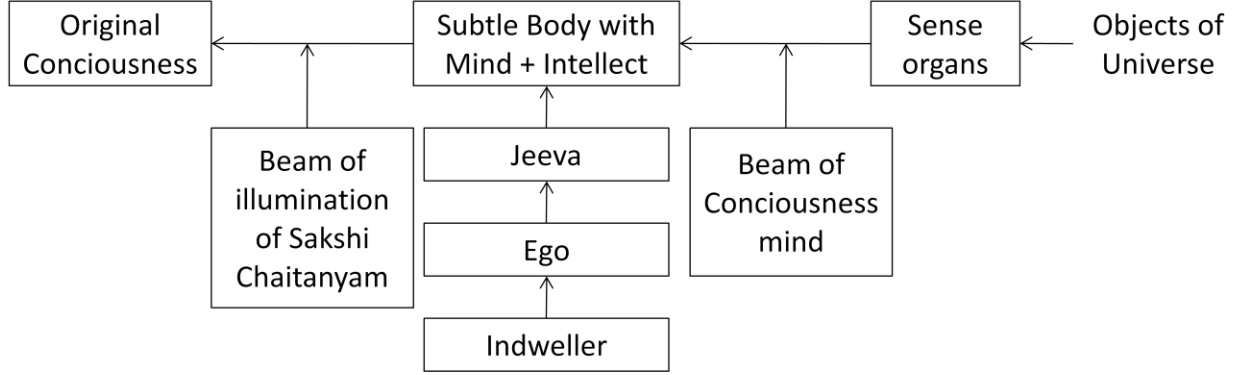
- In pure light of Consciousness – Original Consciousness – there is no object to illumine.
- Only light of Consciousness illumines the mind – intellect.

Atma Bodha :

आत्मनो विक्रिया नास्ति बुद्धेर्बोधो न जात्विति ।
जीवः सर्वमलं ज्ञात्वा ज्ञाता द्रष्टेति मुह्यति ॥

*Atmano Vikriyaa naasti Buddherbodhohna Jaatwiti I
Jeevah Sarvam Alam Jnatwa Jnataa Drusteti Muhyati II 25 II*

Atman never undergoes change, and the buddhi is never endowed with consciousness. But man believes Atman to be identical with the buddhi and falls under such delusions as that he is the seer and the knower. [Verse 25]



- Why do we fail to recognise divine perfection – which is with us at all times.
- The self is visible only to the eye of knowledge.

Verse 10 :

उत्क्रामन्तं स्थितं वाऽपि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५.१० ॥

Him who departs, stays and enjoys, who is united with the Gunas, the deluded do not see ; but they behold who possess the Eye-of-knowledge.

a) Na Pasyanti :

- Do not see.

b) Na Anupasyanti :

- Do not see as per teaching of Sastra.

c) Vimudha :

- Deluded, lack discrimination.
- Do not know Jiva is part of Paramatma.
- Kartrutvam, agency, the Jiva is Mithya – it has no real existence apart from Paramatma.
- Moksha does not follow release from the physical body.

- While living one must see he is part of Paramatma, otherwise he will take another body.
- Atma is self evident behind every sense organ + mind is not seen because of lack of discrimination due to love for the seen enjoyment of universe. (Raaga – Dvesha).
- All have pain and desire for solution. All have the capacity to discriminate.
- See and be the Parmatma and enjoy the freedom that is his nature.
- Jnana Chaksu = Eye of wisdom of Vedanta.

What is the Jnanam?

- Agent Karta is Paramatma.
- Discriminate seer – Seen - Not I

- Object

- Karta I – Bokta I is a thought illumined by Sakshi.
- They are observable.
- I sense is dependent on Conciousness, the real meaning of “I”.
- Incidental I – takes various forms.
- Self is Akarta – As Driver behind the wheels.

Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायाय कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनं श्रवणेन मया विज्ञानेनैव सर्वं विदितम् ॥

sa hovāca: na vā are patyuh kāmāya patih priyo bhavati, ātmanas tu kāmāya patih priyo bhavati: na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanas tu kāmāya jāyā priyā bhavati: na vā are pūtrāṇāṁ kāmāya putrāḥ priyā bhavanti, ātmanas tu kāmāya putrāḥ priyā bhavanti: na vā are vittasya kāmāya vittam priyam bhavati, ātmanas tu kāmāya vittam priyam bhavati: na vā are brahmaṇaḥ kāmāya brahma priyam bhavati, ātmanas tu kāmāya brahma priyam bhavati: na vā are kṣatrasya kāmāya kṣatram priyam bhavati ātmanas tu kāmāya kṣatram priyam bhavati: na vā are lokānāṁ kāmāya lokāḥ priyā bhavanti, ātmanas tu kāmāya lokāḥ priyā bhavanti: na vā are devānāṁ kāmāya devāḥ priyā bhavanti, ātmanas tu kāmāya devāḥ priyā bhavanti: na vā are bhūtānāṁ kāmāya bhūtāni priyāṇi bhavanti, ātmanas tu kāmāya bhūtāni priyāṇi bhavanti: na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanas tu kāmāya sarvam priyam bhavati: ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsītavyaḥ: maitreyī ātmano vā are darśanena śravaṇena matyā vijñānenedaṁ sarvaṁ viditam. || 6 ||

He said : “It is not for the sake of the husband, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one’s own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one’s own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of worlds, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one’s own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV – 5] & [IV – V - 6]

- Everything becomes dear to you because of love of yourself alone
“Atmanastu Kamaya Sarvam Priyam Bavati”.
- The self is to be seen, heard, reflected upon, contemplated.

Verse 11 :

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम्।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ १४.११ ॥

The seekers striving (for perfection) behold Him dwelling in the self ; but, the unrefined and unintelligent, even though striving, see Him not.

Who sees the Self?

a) Yoginah :

- Yogis whose minds are tranquil, receptive.

b) Yatantah :

- Put proper effort, contemplation, Ninidhyasanam.

c) Atmani :

- Recognise Atma in the Buddhi, intellect.
- I am the Conciousness obtaining in the intellect.

As identical with :

- Satyam, Jnanam, Anantam Brahma.
- Conciousness is always directly experienced, self evident. Everything else becomes evident to the self.

Uttama Adhikari just listen and Realise :

- Narada to Sanatkumara.
- 6 students to Pipalada.
- Svetaketu – in Chandogyo Upanishad.

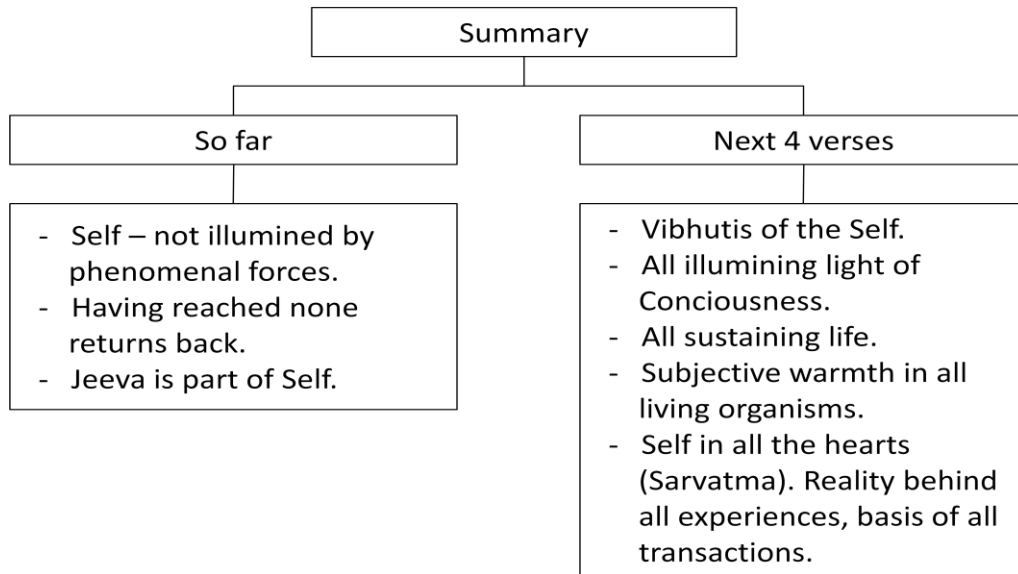
Madhyama Adhikaris :

- Sravanam, Upasanam, Mananam, Ninidhyasanam.

Who does not see?

- One without prepared mind, Aviveka (Acetasa).
- Sastra Pramana = Eyes – but must be free from defects.

- If not Pramana, Vedanta will be mystical experience.
- Atma cannot be known by perception or inference being yourself, can't be objectified.
- Laksana Vakyas produce immediate knowledge (You are 10th Man, you are Devadatta).
- Jnana Yoga is a technique of "self perfection".
- **2 conditions are required for meditation to yield result :**
 - a) Agitations – Vikshepa created by ones own false ego – centric attachments with sense objects is reduced.
 - b) Intellect must be tuned to clear understanding of the nature of the self and thus Avarna is removed.
- Both achieved by Karma yoga and Bhakti yoga.
- Self is nearest but one does not see because of slavery to sense – objects.



Verse 12 :

यदादित्यगतं तेजो जगद्भासयतेऽखिलम्।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्॥ १५.१२ ॥

That Light which is residing in the sun and which illumines the whole world, and that which is in the moon and in the fire – know that Light to be Mine.

- All glories of the universe belongs to Bhagawan...
- Brilliance in Sun, Moon, Fire – Lights up entire creation.
- The very light that emerges from the Sun is the light of infinite Consciousness.

- Upadhis different, but Conciousness expressing through all of them is the same.
- Chaitanyam manifests in the dieties called Aditya, Chandrama, Agni with more Sattva Guna.

Verse 13 :

गामाविश्य च भूतानि धारयाम्यहमोजसा।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३.१३ ॥

Permeating the earth I support all beings by (My) energy ;
and having become the juicy moon I nourish all herbs.

- Lord is the sustaining energy in the earth.
- Conciousness is the strength by which the heaven, earth and planets are held in their positions.
- Lord is the reservoir of all essences – ‘Soma – Rastmaka’.
- All the food which sustains the living beings is also Bagavan.
- Lord is the moonlight nourishing all plants.

Verse 14 :

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १३.१४ ॥

I, having become (the fire) Vaisvanara, abide in the body of
beings, and associated with Prana and Apana, digest
the four-fold food.

- Bagavan becomes the digestive fire, Vaisvanara – warmth of life in all living beings.

Brihadaranyaka Upanishad :

अयमग्निर्वैश्वानरो योऽयमन्तः पुरुषे,
येनेदमन्नं पच्यते यदिदमद्यते ;
तस्यैष घोषो भवति यमेतत्कर्णाधिधाय शृणोति ;
स यदोत्क्रमिष्यन्भवति नैनं घोषं शृणोति ॥ १ ॥

ayam agniṛ vaiśvānaro yo'yam antaḥ puruṣe,
yenedam annam pacyate yad idam adyate;
tasyaiṣa ghoṣo bhavati yam etat kaṇnāv apidhāya śṛṇoti,
sa yadotkramiṣyan bhavati, nainaṁ ghoṣaṁ śṛṇoti ॥ 1 ॥

This fire that is within a man and digests the food that is eaten, is Vaisvanara. It emits this sound that one hears by stopping the ears thus. When a man is about to leave the body, he no more hears this sound. [V – IX – 1]

Food is cooked and eaten in 4 ways :

Bhojya	Drunk
Bhaksya	Masticated
Lehya	Licked
Cosya	Sucked

Brahman is in the form of :

Prana	- Respiratory Air
Apana	- Evacuation
Vyana	- Circulation
Samana	- Digestive System
Udana	- Force that keeps Prana until the Prarabda is exhausted and then ejects the Suksma Sarira out of this Body.

- The phenomenal powers, the material world outside the matter vehicles and their functions are all manifestations of one Eternal Divinity.

Verse 15 :

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैर्हमेव वेदो वेदान्तकृद्वेदविदेव चाहम् ॥ १५.१५ ॥

And I am seated in the hearts of all ; from Me are memory and knowledge, as well as their absence. I am verily that which has to be known in all the Vedas ; I am indeed the author of the Vedanta, and the “knower of the Vedas” am I.

- Lord is the Self in all hearts.

a) Sarvasya ca Aham Hrdi Sannivistah :

- In the hearts of all, I have entered.
- Having created, he enters into his very creation in the buddhi as the Atma.
- Atma is Isvara – no separation at all between Jiva and Isvara.

b) Aham Sannivistah :

- Aham here is Caitanya – Atma.
- Conditioned by the mind, it becomes the knower, Pramata.
- From its one Standpoint, it is Suddha, Pure, Ekah, limitless Conciousness.

Aham – General meaning :

- Knower – Pramata.
- Mind + Chaitanyam.

Aham – Sastric meaning :

- Conciousness in the knower is Ishvara.

c) Mattah Jnanam :

- From me the Conciousness, knowledge is possible.

d) Smriti – Apohana :

- It is because of Punya Papa, you have capacity to remember and forget.
- Apohana is capacity to suspend all ideas and keep mind free.
- If one remembers all Dukham, no Sukham possible.
- All subjective activities arise from and maintained by Conciousness.
- Forgetting mind is illumined by Conciousness.
- Lord says from me the Conciousness are memory, knowledge, and forgetting.
- Light of Conciousness illumines all experiences in life.

e) Vedaih Sarvaih aham eva vedayah :

- I am alone to be known by all vedas. I preside all karmas and am Karma – Adhyaksa.

f) Aham Vedantakrt :

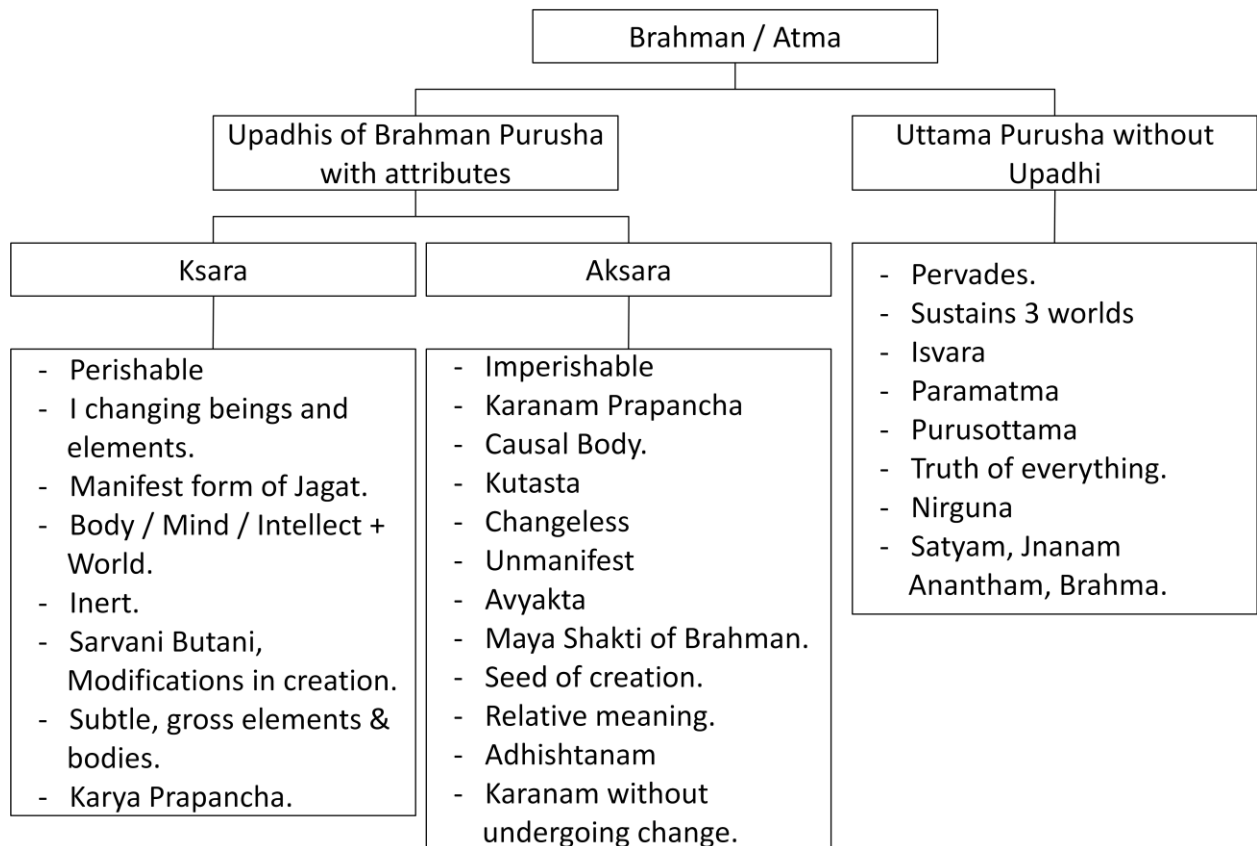
- I am author of Vedanta.
- To realise Conciousness is Goal of life, the fulfillment of existence, only substratum for the pluralistic world of experiences.
- **Gurudev Video :**
- In the heart of wave is Ocean, Substratum.
- Mind is the Waves, Conciousness is Substratum.
- In the heart of Pot is Clay.
- **Mind expresses only as :**
Memory, Knowledge, Forgetfulness.

- God alone knows God.
- You are mortal, finite, limited, imperfect.
- Dreamer must die to be waker.
- Waker must die to be God / Divine.
- Dreamer + Dreamers world roll away.
- Waker + Wakers world roll away.
- We are constantly dying in Realm of Matter.

Verse 16 & 17 :

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५.१६ ॥

Two Purushas are there in this world, the Perishable and the Imperishable. All beings are the Perishable and the Kutastha is called the Imperishable.



Why is Atma called Purusa?

- Because there is nothing separate from Atma.

Kuta	Atma
<ul style="list-style-type: none"> - Anvil - Does not undergo change itself. - Allows changes to take place on the iron piece that is kept on it and beaten. - Kuta doesn't die. - In the Snake is the Rope. - In the Maya is the Atma. 	<ul style="list-style-type: none"> - Immutable - Basis - Truth of Maya.

- Seed of Samsara goes into unmanifestation and again manifests as in sleep.
- Karya Upadhi + Karana Upadhi are Adhyaropa, superimposition upon the Purusa.
- Who is the Purusa?

When we negate anything that is superimposed, what is left is Purusa.

- From the standpoint of 2 Upadhis, Purusa is two Kshara and Akshara, but if you negate both the Upadhis, there is only one Purusa.

Gurudev :

Kshetram / Ksara	Kshetrajna / Aksara
<ul style="list-style-type: none"> - Field of matter. - Ksara purusa - Inert 	<ul style="list-style-type: none"> - Knower of the field. - Imperishable. - Conciousness principle - by awareness principle, one is concious of changes in matter.

Gurudev Video :

Kshara	Akshara
<ul style="list-style-type: none"> - Perceiver / Feeler / Thinker - Body / Mind / Intellect. - Changing - Shaking legs Swamy. - Surface / Waker - Disturbed Conciousness with Desire. - Changing Plurality 	<ul style="list-style-type: none"> - Immutable reality - Changeless - Shakeless Body Swami - Ocean depth Divine Aksharam. - Undisturbed Conciousness, Anvil, Divine. - Illumines all experiences. - Imperishable w.r.t perishable.

Verse 17 : Uttama Purusa

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १५.१७ ॥

But distinct is the Supreme Purusa called the Highest Self,
the indestructible Lord, who pervading the three worlds
(waking, dream, and deep-sleep), sustains them.

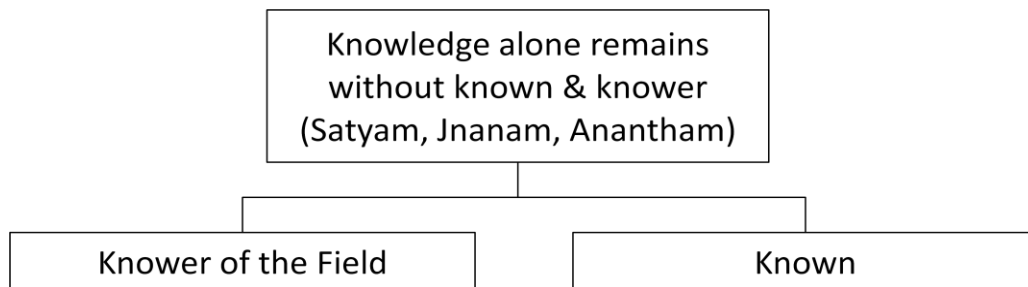
- Nitya – Shuddha – Buddha – Mukta Svabhavah.
- Always enlightened.
- Free from ignorance, Papam – Punyam, Karana – Karya – cause – effect, Kartrutva – Boktrutvam – without sense of Agency.
- Knowing this Uttama Purusa alone you are free.
- Basis of entire Samsara.
- Purnaha, complete, hence called Purusa.
- Resides in Body... hence called Purusa.
- Lord enters in the world, hence things have their being – “Pratyagatma”.
- Adhishtana of Ksara + Aksara Upadhi.
- Inner conscious being of all beings.
- Being of everything, provides existence to everything. (Adhyaropa).
- Yet it is independent of everything (Apavada).
- This Paramatma with Maya Sakti enters 3 worlds (14 worlds).

Bhuh	7 Worlds below
Bhuvah	In between
Suvah	7 Worlds Above

Below	Above
1) Atala 2) Vitala 3) Sutala 4) Talatala 5) Rasatala 6) Mahatala 7) Patala	1) Mahah 2) Janah 3) Tapah 4) Satyam

- Sat Chit Ananda + Maya Shakti= Cause of Universe.
- Clay enters all pots as cause.

- Lord enters universe as cause.
- Sustains – Bisharti, the whole creation.
- Isness is Svarupa of time.
- As Paramatma, he is cause of all creation and hence called Isvara – As Karana Purusa he is immanent.
- With reference to my children – I am father. With reference to my duty – I am called Boss.
- Uttama Purusa is a status gained by the spirit when the field is not around.
- Without my children I am not a nonentity, I still exist by myself, devoid of my status.



- Kshetrajna – Kshetram = Pure knowledge.
- One Uttama Purusa plays the role of Kshara + Akshara Purusha.
- Self illumines experiences – waking, dream, sleep and exists as substratum without it.
- Pot Space, Room Space, Outer Space are not 3 but one space.
- When the conditionings are transcended, the same self is experienced as the Supreme Self – Uttama Purusa.

Gurudev Video :

- Both interchangeable, expression of one reality.

Uttama Purusha :

- Absolute Reality
- Atma – within + without.
- Space above Ohm, without World, Body, Mind.
- Through Magnifying Glass of Body + Mind Medium – I see World.

Verse 18 :

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः।
अतोऽस्मि लोके वेदेच प्रथितः पुरुषोत्तमः॥ १४.१८ ॥

Since I am beyond Ksarapurusa and beyond Aksarapurusa,
therefore, I am well-known in the world and in the
Vedas as Purusottama.

- Purusa remains transcending or untouched by Ksara or the Aksara Upadhi, he is Uttama, above the cause of Maya.
- With reference to the causal Upadhi, Karana Shariram, I am Uttama.
- Thought, pleasant, unpleasant do not leave a trace on Conciousness. No distance exists between thoughts and Conciousness.
- Conciousness not cold / hot when you are aware of snow or heat. Nothing leaves an imprint on Conciousness. That is meant by Uttama, above everything.
- This is Prathita, renowned in the Vedas.
- It is experienced only on transcending both perishable and imperishable realms.

Verse 19 :

यो मामेवमसंमूढो जानातिपुरुषोत्तमम्।
स सर्वविद्भजति मां सर्वभावेन भारत॥ १४.१९ ॥

He who, undeluded, thus knows Me, the Supreme Purusha,
he, all-knowing, worships Me with his whole being, O
Bharata.

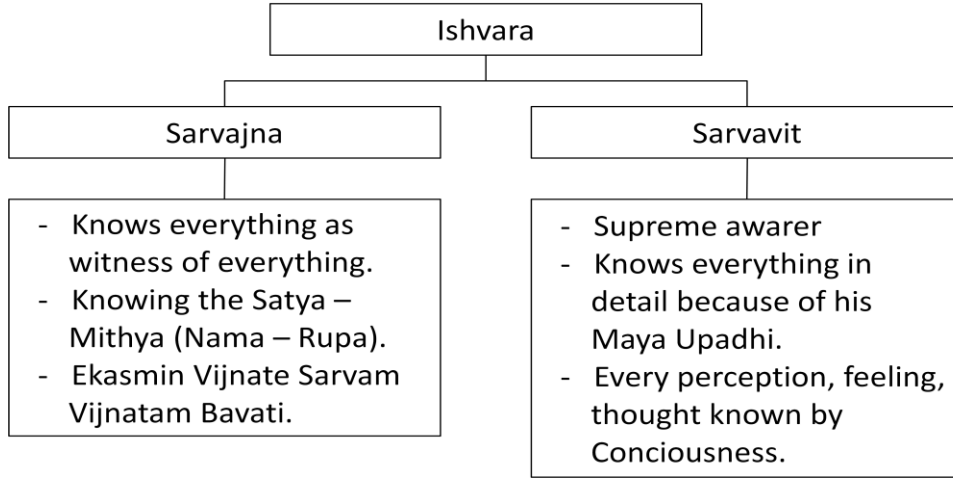
- Who does not get deluded?
- One who takes Atma to be none other than Purusottama (Not Body / Mind / Intellect / Perceiver / Feeler / Thinker).

Ksara Purusa	Aksara Purusa	Uttama Purusa
<ul style="list-style-type: none">- Changes- Matter- Effect- Upadhi	<ul style="list-style-type: none">- Karanam with reference to Ksara Purusa.- Upadhi	<ul style="list-style-type: none">- Without reference to Karyam or Karanam.- Root cause of Samsara.

- Because of knowledge of Purusottama, he becomes Sarvavit, omniscient, the one who knows everything.
- Knows the reality – Sarvajnatva, deep spiritual apprehension and identified with it.
- What is here is only one Satya Vastu, Purusottama who is the entire Jagat, as Ksara Purusa and Aksara Purusa.

- Understanding of Satya, Mithya – Makes you a knower of everything. I am the self of everything, Aham Sarvatma.

Mundak Upanishad :



- The one who knows – Yah Veda is free from Samsara, because he is Asamnudha, free from delusion.
- Only Isvara is here, non separate from Atma.

What is the result of this knowledge?

- He gains me – Sah mama bhajati.

How he gains?

- Sarva Bavena – by being self of everything, nothing separate from him.
- This is Moksa, Jivan Mukti.

What dies away?

- Upadhi, body enclosure dies away and Isvara who is worshipped by everybody remains.
- What is the result of this knowledge?

Verse 20 :

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ।
एतत्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ १५.२० ॥

Thus, this most secret science (teaching) has been taught by Me, O sinless one ; knowing this, a man becomes wise, and all his duties are accomplished, O Bharata.

- Freedom from sorrow (Body) agitation (Mind) and restlessness (Intellect).
- The most secret – Science – Brahma Vidya – Spiritual Science.

- It cannot come on its own to anyone but only from the knower of reality.
- Sinless one – Arjuna... Sin – thought comes to taunt us, helpless regrets.
- Result of past which comes to demean our self estimate of ourselves and results in mental storms and mental dissipation.
- Such a mind can't apply into the subtle realm of pure awareness that lies beyond the intellect.
- Sinless means steady, Alert, vigilant student, who doesn't make error of Judgement in his life.

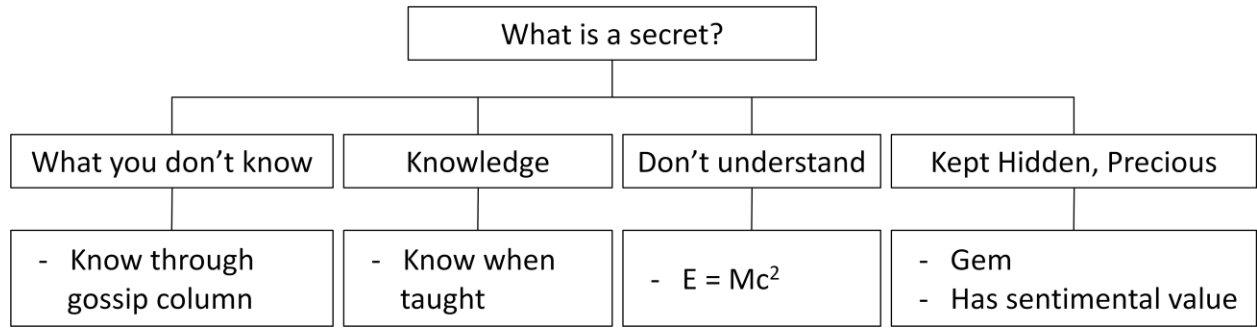
• **Krita – Kritayata :**

Enjoyment of fulfillment, realisation of Purusottama stage.

a) Idam Sastramukhtam Maya :

- This teaching told by me.

b) Guhyatamam :



What is Purusottama?

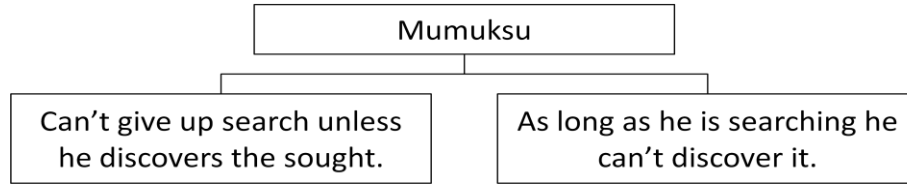
- Liberates me, releases me from sorrow, insecurity, limitations.
- Make me the whole creation.
- Removes Ajnana – ignorance.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ४.३८ ॥

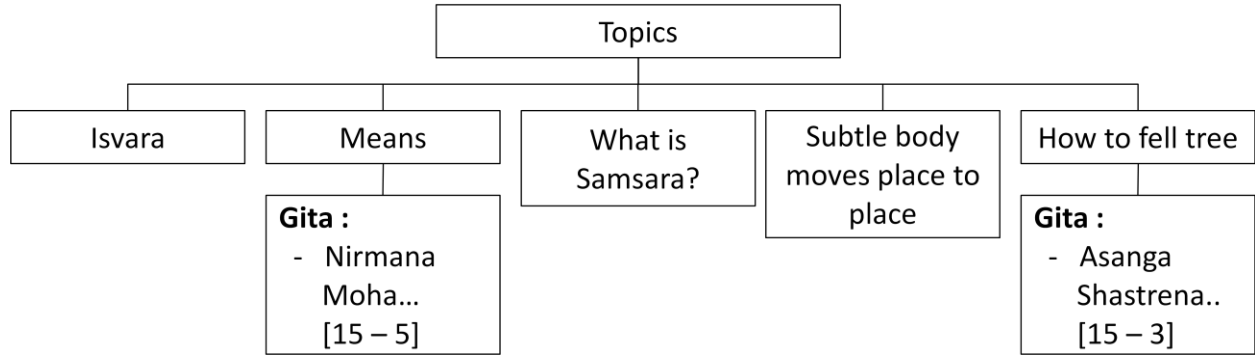
Certainly, there is no purifier in this world like Knowledge. He, who is himself perfected in yoga finds it in the Self in time. [Chapter 4 – Verse 38]

- Na hi Jnanena Sadrusam, Pavitram iha vidyate – Purifies.
- This knowledge is the most valuable.
- Bagavan hides behind the seeker himself.
- Seeker is the sought.

- One who searches the knower – Pramata is the sought.
- Mumuksu is indeed the freedom he seeks, Moksa.



- Therefore seeker is helpless.
- It cannot come from the knower Pramata himself, but only from Pramana.
- Jnana Vritti destroys ignorance of your being the sought.
- Most sacred chapter of Gita – according to Shankara.



न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा।
अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा॥ १५.३ ॥

Its form is not here perceived as such, neither its end, nor its foundation or resting-place ; having cut asunder this firm-rooted Peepul-tree with the strong axe of non-attachment. [Chapter 15 – Verse 3]

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैः गच्छन्त्यमूढाः पदमव्ययं तत्॥ १५.५ ॥

Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the Self, their desires having completely retired, freed from the pairs of opposites – such as pleasure and pain, - the undeluded reach that goal Eternal. [Chapter 15 – Verse 5]

- Sarvatma bava – I the light of all lights, eater and eaten, body born of food also Lord.
- I am the one who perishes and also changeless.
- Anagha = sinless one.
- Buddhiman – Has viveka, clarity and free from self ignorance, not born again.

- All Karmas are destroyed because he doesn't have the notion that I am Karta.... Agent.
- Wise has pure Prarabdha for others, Prarabda is mixed with Purushartha.
- "Will" – alone is thrown up in the fire of Knowledge.

श्रेयान्द्रव्यमयादज्ञाज्ज्ञानयज्ञः परन्तप।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ४.३३ ॥

Superior is knowledge – sacrifice to sacrifice with objects, O Parantapa. All actions in their entirety, O Partha, culminate in Knowledge [Chapter 4 – Verse 33]

- One who has listened to the Paramartha – Tattvam the ultimate truth is a fulfilled person.